THE SERVANTS DVTIE.

OR THE CALLING AND CONDITION OF SERVANTS.

Seruing for the instruction, not only of Seruants, but of Masters and Mistresses.

By

THOMAS FOSSET, *Preacher of the Word of GOD.*

GEN. 16. 9.

Returne to thy Dame, and humble thy selfe vnder her hands.

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THE SERVANTS

BIBLIOTHECA BODLEIANA

TO THE THRICE WORTHY, AND WORSHIPFVL *GENTLEMAN AND BOVNTI*ful houſ-keeper Maſter THOMAS SPENSER of *Clardon* in the County of *Warwicke Eſquire* Thomas Foſſet *wiſh*eth the felicity of this life, and of that to *come*.

IT is written of one *Periander*, who for his great wiſdome was reputed of many to bee one of the ſeuen Sages and wiſemen of *Greece*: that among other lawes and ordinances, which hee made for the *Corinthians* (ouer whom hee ruled) this was one, that whoſoeuer was proued vnthankful for a good turne receiued ſhould bee put to death, to ſhew (as I take it) what an vnnaturall and execrable ſinne vnthankefulneſſe is, and that hee is vnworthy to liue, who is

vngratefull and vnkind to him by whom hee liueth. Wherefore (Right worſhipfull) fearing leaſt I may ſeeme to haue incurred and runne already into that odious and capitall crime of vnthankfulneſſe, for the good turne and kindneſſe which your worſhip beſtowed vpon me, now almoſt twenty yeeres ſince: I gladly laied hold of this occaſion, that hereby I might acknowledge, and confeſſe vnto the world, how much loue and duty I owe vnto you: howſoeuer, by reaſon of my poore and obſcure eſtate, I haue not bin able al this while to manifeſt the ſame. Moreouer I ſuppoſed that this little peece of worke, conteyning the calling and duties of ſeruants, could to no man more fitly be exhibited, then to him who is and hath beene a long time ſo great an houſe-holder, and Maſter of many ſeruants, many laborours and hirelings, and had experience (no doubt) both of the good, and euill, and ſo found that true by proofe and practiſe, which wee finde written, and preſcribed in the

ſacred

sacred and euerlasting word of God. Wherefore (good Sir) pardon I beseech you this my boldnesse, whereunto necessity hath, as it were, vrged me, and let not the greatnesse of your worship, and worth, despise this little and slender gift, but giue it leaue like an Orphan to couer and hide it selfe vnder the shadow of your excellent dignity, that it may the better creepe into the hands of them it concerneth most, and for whose sake I wrote it: If it doe good to any, honour be to God, and thankes to your worship for concurring to the same. For all the good that I haue receiued from you, I haue in my power but one thing that I can doe, and that by Gods leaue I will performe all the daies of my life; I will pray to God aboue, the author and giuer of all good things, long to blesse, keepe, and preserue you aliue, that you may be more and more blessed vpon the earth, that you may liue as you haue don a long time in much peace and prosperity, and honor, and credit to your house,

a great peace-maker in your coũtry, ful of good works as *Dorcas*, Act. 9. 39. *to cloath the naked, to feed the hungry, to comfort the comfortlesse*. That when the day of your dissolution shalbe at hand, and that you must needs enter into the way of all the world, you may sweetly and ioyfully in a good old age fall a sleepe in the Lord: and all those good deeds which you haue done follow you (as witnesse of your faith) euen to the Tribunal seat of Christ, where GOD will crowne in you his own workes.

Your worships humble and poore Orator.

THOMAS FOSSET
Minister at Ladbrooke.

To the Reader.

For three things (saith the wise man) the earth is mooued, & for the fourth it cannot sustaine it selfe; first, for a seruant when he raigneth, &c. as if he had sayd, when a seruant raigneth, that is despiseth his maisters gouernment, and followeth his owne will, and his owne wayes, it is a thing so euill, and disorderly, that it maketh the earth to be mooued, the whole house, yea somtimes the whole towne, or citty to be disquieted; many be the disorders of seruants in these our dayes, and much is the troble, & disquietnes which commeth thereby; and the cause of all is this (as I am perswaded) that seruants do not know their duties, neither consider the state and condition of life whereunto they be called, In tender pitty and consideration whereof, and hoping of the good acceptance of my late published treatise, of the yong man in the Gospel (good Christian Reader) I was the bolder, and willinger to diuulge this little treatise, and short sermon, which doth containe and discouer Pro. 30. 21

the duty, calling and condition of a ſeruant, not for any worthineſſe or excellency that is in it, but to doe good (if it may be) to the euill, to teach the ignorant, to reproue the ſtubborne, and to let all ſeruants ſee and vnderſtand what is required of them, & whereunto they be called and the rather for that this doctrine being ſo needful, ſo little or nothing (to my knowledge) hath beene of late written therof: although of many good maſters, many good men, haue written many good bookes, ſpent many good houres, to the honour of God, and edification of his church for all which bleſſed bee the name of the Lord, from this time forth for euermore. Amen.

Thomas Foſſet

THE CALLING AND CONdition of Seruants, for the *instruction of Seruants* and Masters.

1. PET. 2.21.

For hereunto yee are called, for Christ also suffered for vs, leauing vs an example that yee should follow his steps.

WHen the Lord commanded *Moses* to build the Tabernacle, and to make all things belonging thereunto, namely the Arke, the propitiatory or mercy-seat, the table, the candlesticks, and the snuffers;

for

for the forme and fashion of all these he gaue him this charge: *See* (said hee) *that thou make all things according to the patterne that was shewed thee in the mounte*; for while *Moses* was in the mount with him, the Lord had shewed him certaine formes, imaginary formes, and samplers of all these things which he would haue him to make, expressing thereby both the matter whereof, and the fashion how hee would haue them made, and here now againe. *Exod.* 25. 40. hee putteth him in minde thereof, and chargeth him that they be all made exactly and precisely according to those formes and patternes.

Exo. 25. 40
Hebr. 8. 5

So wee Christians in the building of our spiritual Tabernacles, in building of our saluation vpon the Rocke Iesus Christ, in framing and leading our liues according to Gods holy will and his word, must do al things, frame out all our actions and workes according to that sampler, which Iesus Christ our Lord & Master did shew vs in the mount of *Calvary*, where hee was crucified for vs, that is, according to the passion of Christ, we must alwaies haue the bloudy passion of

Christ

Christ in our minds, as a frontlet betwixt our eyes, as a ring vpon our fingers, and as a nosegay betwixt our breasts, according to that which is written in the Canticles: *My beloued is vnto me as a bundle of myrhe, he shall lye betwixt my breasts.* Cant. 1. 12.

For what is the passion of Christ but a samplar and patterne of all piety, wherein the Lord hath described and set downe for vs the very Images and formes of many good vertues, needfull for the leading of godly and christian liues, that we may learne thereby to be perfect, as our father in heauen is perfect. Mat. 5. 48.

The passiion of Christ is as a book wherin we may read many good sweet & comfortable lessons, it is a glasse wherein we may see our defects & wants, and wherein we come short, of many good giftes and perfections which are required of vs, and wherein the Lord hath discouered vnto vs the wayes of life and the pathes of righteousnesse. There we may see and learne humility, obedience, charity, patience, hatred against sin, contempt of this world, and of all the ritches, pleasures and vanities therof; there we may see how the eternall and naturall sonne of God,

he that was equall to the father, and so equall that he thought it no wrong, nor robbery, to make himselfe equall vnto him, because he was equall to him by nature and right: how he humbled himselfe and became obedient vnto death, euen the death of the crosse, which was the most shameful and reprochful death of all other, and the lowest degree of humiliation that might be, there wee may see a certaine, admirable and miraculous loue wherewith he loued vs, and so loued vs that hee layd downe his life for vs. For greater loue then this can no man haue, then that a man dye for his freinds: there we may learn patience in aduersity, and how to suffer all the afflictions and miseries of this life, to enter into heauen by many tribulations, and to contemne this world, which is altogeather set vpon naughtinesse. For as a good father sayth; the man Iesus suffered and indured all the euills and aduersities of this world that he might teach vs how they are to bee suffered, and hee despised and contemned all the pleasures, yea the best things of this life that he might shew vs how they are to be contemned, that neither in the

Phil. 2, 6.

Iohn 15. 13

one

one we should seeke for our felicity, nor in the other feare aduersity: but euer with a stedfast, and vnmoueable mind, and a good courage, go foreward to the end; our hearts alwayes there fixed where our treasure is, set vppon the cheefe and supreame good: but the cheifest lesson that we may learne in this booke is obedience: For what is it that brought the sonne of God from heauen into the Virgins wombe, from the wombe into the manger, from the manger to the crosse, from the crosse to the graue but obedience to do the will of his father, the will of him that sent him. Wherevppon the prophet *Dauid* in the Psalme, induceth and bringeth in the same sonne of God comming into the world, taking our nature vpon him, and speaking to God the father thus: *sacrifices and burnt-offerings thou wouldst not, but a body hast thou ordained me: then said I loe I come, that I should do thy will O Lord*: where the holy Ghost confesseth, that the cheefest thing that brought Iesus Christ from Heauen to earth was obedience, to apply himselfe to the will of God the Father in all thinges. Psal. 40. 6. Heb. 10. 5.

So

So his self confesseth in the Gospel: *And as my Father gaue me cõmandement, so doe*
Ioh.14.15 I. Wherefore seeing that euery action of Christ is our instruction: and as a learned father speaketh: not only the words of the word Iesus Christ, are our documents and lessons, but the facts and deeds of the word, are our examples also, it followeth that the first and greatest businesse whereunto we are to apply our selues in this world is, to know the will of God, and to doe it. And as our Lord and Master his selfe hath taught vs this lesson, so his seruants and Apostles, *Peter*
2.Pet.3.15 and *Paul* according to the wisdome giuen vnto them, doe vrge and presse the same: that as Christ obeied God the Father for vs, so ought wee to obey the Lord our God in all things: yea that in God, and for God, euery one in his place & calling is to obey his superiors, whom the Lord hath placed ouer him: subiects must obey their Princes, wiues their husbands, children their parents, and seruants their Masters with all feare. And to this end they lay before vs this patterne and sampler, the sampler that was shewed vs in the mount, I meane,

the

the passion of Christ and his obedience to mooue and stirre vs vp thereunto, euen as *Antiochus* the tyrant laied before the Elephants in the day of battaile, the red and bloudy iuice of grapes and mulberies to make them fight more fearcely and valiantly. The passion of Christ is such a thing, if it be well considered of, that nothing to a Christian man can be so bitter but it may be indured, nothing so sweete but it may be refused. I meane that nothing is so powerfull and able to withdraw a man from euill, and to stirre him vp to good, as is the passion of Iesus Christ our Sauiour. And here in this Chap. ver. 13. *Peter* beginneth with the duty and obedience of subiects toward their Kings and Princes: *Submit your selues* (saith hee) *to all manner of ordinance of man for the Lords sake, whether it bee to the King as vnto the superior, or vnto gouernors, as vnto thē that are sent of him for the punishment of euil doers, & for the praise of them that do wel:* for so is the will of God that by well doing, yee may put to silence the ignorance of foolish men. Where the Apostle giueth vs two reasons why subiects

1. Matth. 6.

1. Pet. 2. 13

must

must obey them that bee in authority: first, for that (as hee saith) *so is the will of God, God will haue it so, it is Gods ordinance, which cannot bee resisted without sinne.* Secondly, *that yee may* (saith hee) *put to silence the ignorance of foolish men*, that whereas foolishmen doe ignorantly bely, and slander you, reporting you to bee traitors and rebels, and enemies to the states and higher powers, by well-doing, that is, by your obedience and orderly subiection, yee may stop their mouthes, and they haue nothing whereby iustly they may speake euill of you. Indeed in the primitiue Church when the Christian faith first beganne many newly made Christians, new borne
1. Pet 2. 2 babes (as *Peter* calleth them) hauing scrupulous consciences doubted whether they beeing now become the seruants of Iesus Christ, and entred into so holy a profession, might and ought to obey such wicked idolatrous kings, such as *Nero* & others which succeeded him then were: yea many seruants then also being vnder the yoke, doubted after the same manner, whether obedience were to bee performed by them to

such

ſuch Maſters as were not onely Infidels, but enemies alſo to Chriſt and his Kingdome, whether the liberty of the Goſpel did not ſet them free from the yoke of bondage, vnder which they were called. *O no,* (ſaith *Peter*) *ſubmit your ſelues to euery one that hath power & authority ouer you,* to al publike magiſtrates & officers, that no man may find fault with you, or chalenge you in that behalfe. *Yee* (ſaith *Paul*) *let euery ſoule be ſubiect to the higher powers, for there is no power but of God, and the powers that bee, are ordained of God. whoſoeuer therefore &c.* In which places yee may ſee and read how earneſtly theſe faithfull ſeruants of Ieſus Chriſt doe exhort, yea charge and command ſubiects to be obedient to their Kings, and Princes: and that not for feare of puniſhment, but for very conſcience ſake, vnder no leſſe paine then euerlaſting condemnation. 1.Pet.2.13 Rom.13.1.

And this to deliuer the Chriſtian religion from ſlander, obloquie and reproch, that it might not bee ſaid that Ieſus Chriſt came into the world, to diſſolue obedience, and good order, and to teach men ſo to do; for he came not to diſſolue

and to set men free from the law & lawful subiection; but to fulfil all obedience and righteousnesse, as he said to *Iohn* the *Baptist*. Then the Apostle *Peter* commeth here in the 18. verse to the obedience of seruants towards their Masters, because many of them doubted in this behalfe what they might doe, as I said before:

Mat. 3. 15

1. Pet. 2. 18 *Seruants* (saith he) *be subiect to your Masters with al feare*, not only to the good & curteous, but also to the froward: for this is thank-worthy if a man for conscience toward God, indure griefe, suffering wrongfully, for what praise is it, if when yee be buffeted for your faults yee take it not patiently? But & if when ye dowel ye suffer wrong and take it patiently, this is acceptable to God: then in the next verse hee giueth them the reason why they must doe so: for hereunto yee are called, God hath called you to this, that is, to obey and to suffer. For Christ suffered for you, and for vs all much wrong, iniury and contradiction, at the hands of sinners, and euill men: and therefore they which are the Seruants of Christ ought much more so to doe. For hee suffered and obeied, and did all that hee did to

teach

teach you, and to leaue you an example that you ſhould follow his ſteppes, that is, walke as hee walked, obey as he obeied, and ſuffer as hee ſuffered: *Yea* ſaith that diſciple whom Ieſus loued moſt, *who alſo leaned his head in his boſome in the ſupper-while: whoſoeuer he bee that ſaith that he abideth in him muſt walk as he walked.* And in the next verſe which is the two and twentith verſe, he vrgeth the Seruants further, that for as much as Chriſt did obey and ſuffer, therefore they ought ſo to doe: and he vſeth an argument drawne *a maiori ad minus*, from greater to the leſſer: who did no ſin, neither was there any deceipt found in his mouth: as if hee ſhould haue ſaid, Chriſt did no ſin, was innocent and free from al ſin, and puniſhments due for ſin, *Yea he is the Lamb of God which taketh away al ſin*, yet he for conſcience and obedience to God vouchſafed both to obey, and to ſuffer: how much more then ought yee to doe the ſame, who are ſinners, and by your ſinnes haue and doe daily deſerue many plagues and puniſhmẽts for the ſame? where note I pray you how he exhorteth ſeruants to patiẽce

1. Ioh. 2. 6

Iſa. 53. 9

and obedience by the example of our Saiour Iesus Christ. Hereynto ye ar called, euery man hath a calling, and euery creature is called to some one thing wherein his calling doth consist, as the bird to flye, the fish to swimme, and *man* (saith Iob) *is called to trauell, and labour as the sparkes*
Iob.5.7. *flie vpwards*: yea men beeing all of one and the same nature haue diuers callings the King to rule, the maister to teach, and command, & the seruant to obey: yea the seruāt is called to three things, to labour, to suffer, and to serue. He is called to labour two wayes, first in *genere*, generally, as hee is a man. Secondly, as he is a Seruant, generally as he is a man, because the whole life of a man in this world is a continuall labour, as the bird is to get his food by flying, so is man by labour, and
Gen.3. 19 by the sweat of his browes. *His dayes* as Iob speaketh, *are as the dayes of an hireling*: as an hireling is hired of purpose to labour, so is euery Christian man hired into the vineyard to labour continually
Mat 20. 8. and faithfully in his place and calling, yea the time wil come in the euening when the great steward shal call the labourers and giue euery man his hire: and that we shal all answer to this Interrogatory

of

of his owne accuſing conſcience: how haſt thou labored? what ſayth the preacher: all thinges are full of labour, euery calling, ſtate and condition of man. Man cannot Eccle. 8.
vtter it, and expreſſe with wordes how painefull and laborious a thing the life of Eccl 18. 6.
a man is, if men deale faithfully in their callings. *When a man* (ſayth wiſe *Syrach*) *hath done his beſt, he muſt begiune againe, and when he thinketh to come to an end, hee muſt gee againe to his labour.* And Iob ac- Job 5. 7.
compteth this one of the miſeries of this life that a man is borne thus to trauell. If man, ſpeaking generally, if the whole nature of man be called thus to labour, then much more this man, this particular man, which is a ſeruant. And if this ſeeme much, that a ſeruant ſhould ſpend all his time in labour and paines, let them which be Chriſtian Seruants looke vpon the author, and the finiſher of their faith, Ieſus Chriſt: who whereas he was the firſt be- Heb. 12.
gotten, and heire of al thinges, the brightneſſe of the glory of his father, and the very Image of his ſubſtance, that is, whereas he was God of God, light of light, ve- Heb. 1. 3.
ry God of very God: that ſame great Lord of heauen and earth, at whoſe pre-

ſence the pillars of Heauen doe tremble,
and in reſpect of whom the ſtars are not
Iob. 26, 11 cleane, for the eaſe and ioy which was ſet
before him, choſe a laborious and pain-
Pſal. 88. 15. full life: and (as the Prophet ſpeaketh)
from his youth vpward ſuffered the la-
bours and terrors of this life, was proo-
Hebr. 4. ued and tempted as we are in all things,
ſinne onely excepted. *So that if thou bee his diſciple and ſeruant, thou muſt not diſ-daine that which thy Maſter choſe. There is no diſciple aboue his Maſter, no ſeruant*
Mat. 10. 24 *greater then his Lord; it is well and e-nough for the diſciple, if hee be as his Ma-ſter is.* It hath euer beene the manner of good and louing ſcholers to like of, and to affect thoſe things, which they ſaw in there Maſters, yea many times their Maſters very deformities, as it is written of *Ariſtotles* ſcholers the *Peripatetickes*, that becauſe their Maſter had a hooked noſe, and a crooked back, therfore it was a glory & a credit among thē to haue the ſame markes which their Maſter had, how much more then ought we Chriſtians to loue, delight in, and to imitate the vertues, the patience and obedience of our Lord and Maſter Ieſus

Chriſt,

Christ, at the least not to disdaine and abhor that whereof hee liked and made his choice. And therefore as he said vnto the Apostles after hee had washed their feete: *If I beeing your Lord and Master haue washed your feete, yee ought also to wash the feete one of an other, for I did it to giue you an example.* So say I to al seruants that beleeue, and feare God, and make any conscience of their waies, if Christ being your Lord and Master, did not only like of, but choose a painefull and laborious life, how much more doth it become you to indure that with patience which he suffered with ioy, for hee did it to teach you, & to giue you a samplar how that by wel-doing yee should indeuor to fulfil al righteousnes. Christ hath taught you this lesson two waies, by his word and by his deed also, for he began (as S. *Luke* saith) *facere & docere*, to doe and to teach: to do, that thereby he might teach vs to doe, & indeed that is the best, and the most powerfull kind of teaching: to teach, not with words only, but also with workes and deeds, so to say, and so to do, and they that so teach and instruct other men to righteousnesse shalbe happy and

Act. 1. 1.

blessed: for as the Prophet saith, *They*
Dan. 12. 3. *shal shine like stars in the firmament for ever and euer*. The second thing whereunto a seruant is called, is to suffer, what must he suffer? al those euils and iniuries which his seruice and seruitude doth bring with it, Why so? for hereunto he is called: and Christ suffered for vs, leauing vs an example that wee should follow his steppes: but what and how did he suffer? why saith *Peter*, when he was reuiled he reuiled not againe, when hee suffered he threatned not, but committed all to him that iudgeth iustly, when he was reuiled, when they told him that he was a *Samaritan*, and had a deuil, that hee was a glutton, and a wine-bibber, a friend of Publicans and sinners. &c. hee reuiled them not, railed not vpon them, *But as a sheepe before the Shearer, so opened hee not his mouth, when the souldiers buffeted him, spit on him, and strooke him*
Isa. 53. 7 *on the head*, hee threatned not to bee reuenged, but with silence and patience hee referred, and committed all to him, to whom it doth iustly belong to punish and take vengeance: So saith this blessed Apostle *Peter*,

you and all ſeruants muſt doe, if yee bee reuiled and wronged, yee muſt bee ſilent, committ and commend your cauſes and caſes, your bodies and ſoules, to your faithfull God and creator, who hath a care ouer you, and in his word hath promiſed that not one haire of your head ſhall periſh, that is, not the leaſt euill which may bee, ſhall happen vntoyou without his prouidence & your good, if yee be ſtill patient and expect the Lords leaſure. And here as the Apoſtle doth teach, ſo hee doth reprooue many proud, ſtubborne and diſobedient ſeruants of this time, who in the pride of their hearts take ſcorne & diſdaine that their Maſters ſhould ſpeake vnto them ſharply and roughly, & much more that they ſhould giue them a blow, though they deſerue it neuer ſo much, ſuch refractary and ſtubborne fellowes forget God and themſelues, they forget wherevnto they bee called, how and what Chriſt ſuffered for vs, and for them: that it was to giue them an example to follow him in humilitie, meekeneſſe, patience and obedience: they forget (I ſay) the ſamplar and patterne

terne which was shewed them in the mount. Let such seruants read the story of *Agar*, *Saraes* handmaiden and seruant, which *Agar* because *Sara* her dame or mistresse (seeing her selfe despised in her eyes) dealt roughly with her, fled away from her in to the wildernesse. But the Angell of the Lord found her out, and because she was in misery comforted her, and aduised her to returne vnto her mistris and to humble her selfe vnto her, teaching thereby all seruants that if they be dealt with after the same manner, that is, hardly and roughly, yet they must not run away, deny and detract from their maisters their seruice, duty, and obedience: as the maner and practise of many proud and stubborne seruants is to doe, who when they be weary of their seruice, and cannot be set at liberty, at their own pleasures, and desires, then they take their heeles and runne away.

Gen. 16.

To which Seruants I say thus: that albeit their maisters doe not well to deale hardly and euilly with them, neither can they be excused for so doing, yet if the mallice and peruersenes of their maisters be such, they notwithstanding being seruants

uants, must not shake off the yoake, set themselues at liberty, and depart when they list, first because they haue not power of their owne selues, they couenanted with their maisters, tyed and bound themselues to serue them so long, and in such sort.

And therefore to breake those bonds, couenants and promises, is a thing neither good, honest, nor lawfull by the lawes of God or men: for it is plaine, *perfidia*, falshood, vnfaithfulnesse, and euill dealing, and such Seruants may be called (as the Carthaginians were) *fœdifragi*, couenant and promise-breakers, starters aside, and runagates: a disobedient and stubborn generation, a generation whose heart is not set aright, whose spirit is not faithfull to God nor to man; and such are reprooued by the words of the Angell vnto *Agar* Gen. 16. 9. Secondly they must not doe so, because it is against their calling, I mean the calling of a seruant, which is (as I haue sayd) to labour and to suffer; it is against the example of Iesus Christ our Lord, & consequently against his holy will, his mind and meaning.

Gen 16. 9.

Psal 78. 8.

The seruant that is in affliction as *Agar*

was

was, hath none so good, and perfect a remedy to helpe and releeue himself, as according to the Angels counsel, to humble himselfe vnder the hands of his Master, and with industry, labor & patience to get and recouer his Masters fauor, and so to win his Master with wel-doing, with doing good for euil: and as blessed *Paul* doth counsel vs all, to ouercome euil with good. Moreouer concerning your sufferings, and that yee are called to suffer: yee must in any wise looke into the cause for which ye suffer, That none of you suffer as a malefactor, a murtherer, a theefe, or as a busie body in other mens matters, take heed that ye suffer not so, for such euill causes, but if any of you suffer as a Christian, let him not bee ashamed, but let him glorifie God in that behalfe: yea let him reioyce, inas much as yee are made thereby partakers of Christs sufferings.

Rom. 12. 21

1. Pet. 4. 15

In all sufferings men must looke into the cause for which they suffer, for it is not the paine or punishment which a man suffereth, but the cause for which he suffereth that deserueth praise, or is thanke-worthy, for many men suffer

many

many and great things: Traitors ſuffer theeues and murtherers ſuffer, and that curſed fellow which muthered, of late, the Noble *French* King ſuffered: but what? *Digna factis?* things worthy of that which they had don, theſe ſufferings are ſo farre from deſerving pitty or commendations, that they ſhalbe teſtimonies againſt them, and brand them with a marke of infamy for euer, he that ſuffereth for righteouſneſſe ſake, that is, in a iuſt and good cauſe: or vniuſtly with patience is happy and bleſſed, for hee ſuffereth vpon Chriſts owne croſſe, and the ſpirit of glory and of God ſhall reſt vpon him. Wherefore let not the Chriſtian ſeruant murmur nor grudge at this ſuffering if it be laid vpon him, but let him remember that hereunto hee is called; this is a burden which the Lord hath impoſed vpon him, this is the caſe and the place, and the ſtate of life in which hee muſt ſerue the LORD his GOD, if hee will ſerue him at all, and looke for the recompence of reward, the reward of inheritance which is promiſed to all good and faithfull ſeruants. 1. Pet. 4. 14 Col. 3. 24

The

The third thing whereunto a ſeruant is called, is to ſerue, that is, to obey and to be in ſubiection, to haue no will of his owne, nor power ouer him ſelfe, but wholly to reſeigne himſelfe to the will of his Maſter, and this is to obey; for what is obedience, but as it is defined by the learned, *Spontaneum & rationabile voluntatis propriæ ſacrificium*, a voluntarie and reaſonable ſacrificing of a mans owne will, voluntarily, freely, and without any conſtraint: and reaſonably, that is, according to reaſon and religion, in the obedience, and feare of God, to deny his owne will, his owne affections, and to ſubmit himſelfe altogether to the will of GOD, and his ſuperiours in GOD, and that is called *propria voluntas*, a mans owne will, which is contrary, and not ſubiect, and ſubordinate vnto the will of GOD, as *Paul* calleth the wiſdome of the fleſh, which is not, neither can bee ſubiect to the wiſdome and law of God. Heere then ſeruants may ſee and learne how they muſt ſerue and obey. They muſt bee obedient at a worde, at a call, and at a becke as the

Rom. 8. 7

ſeruants

Seruants of the Centurion were: who saith of them, *if I say vnto one go he goeth and to another come, he cometh, or to my seruant do this, he doth it.* So must seruants hearken with all willingnes and alacrity of mind: they must say and doe as the lad *Samuell* did who serued vnder *Eli* the high priest in the temple of the lord: when the voyce called him *Samuell, Samuell,* he answered by and by, heere I am, and ranne quickly to *Eli* and sayd, *behold heere I am, for thou calleſt me.* Where ye may obserue and marke his readines in hearing, and his speed in going, as soone as hee heard himself called he made answer presently, *heere I am,* and then hee ranne: it is not sayd that he went, but hee ranne, this confoundeth the careleſnes, or rather the contempt of many vngodly Seruants in these our dayes, who will not heare when they be called, but will abide many calllngs', and answer when they list, and then not cheerfully, and willingly, but slowly, and grudgingly, and when they be dispose[illegible] come, they doe not make hast and runne as *Samuell* did, but they goe as though they cared not whether they went or not.

Mat 8.9.

1. Sam. 3.5.

Seruants

Seruants muſt performe their ſeruices, and doe their duties willingly, and hartily, as the Apoſtle telleth the Colloſſians, and as to the Epheſians he ſaith: they muſt doe all from the heart with goodwill ſeruing the Lord and not men; where he giueth them them the reaſon, why they muſt doe it heartily and willingly, becauſe in ſeruing their maiſters they ſerue God, alſo they ſerue the Lord Chriſt, and whatſoeuer ſeruices, and duties are done to God & to our Lord Ieſus Chriſt, muſt be done ioyfully, for *God* (as *Paul* ſayth) *loueth a willing and a cheerefull giuer and doer in all thinges.*

Col. 3. 23.

Eph. 6. 5.

2 Cor 9. 7.

Wherefore I wiſh and exhort Seruants, as many as feare God and be deſirous to know and to doe their partes and duties, for to ſearch and read the ſcriptures, and cheefely theſe two places of the bleſſed Apoſtle *Paul* to the Epheſians, and to the Coloſſians. and there they may ſee how earneſtly, and zealouſly he, yea rather the ſpirit of God by him doth mooue and ſtir vp their minds to theſe good and Chriſtian duties if they only read the places with conſideration.

And heere now by this time ye may ſee who

who is a good seruant, he that laboureth, he that suffereth, and he that obeyeth: and and if yee search the scriptures yee shall finde that the praise of such a Seruant is much, and the reward exceeding great.

What saith our Sauiour Christ to the good Seruant who had laboured in his Masters seruice: *It is well done, thou good and faithfull Seruant, because thou hast bin faithfull in a little, I wil make thee ruler ouer much, enter into thy maisters ioy,* as if he had sayd: because thou hast labored, suffered, and obeyed, therefore thy labour shall not be in vayne. But to the euill Seruant, that is to him that hath not labored, nor suffered, nor obeyed, but neglecting his maisters wil and commandement, carelesly had hid his maisters talent, what is sayd? Cast therefore the vnprofitable Seruant into vtter darkenesse, there shallbe weeping and gnashing of teeth: although indeed thiese Seruants heere spoken of in this parable mystically are wee Christians, and hee is a good Seruant to the LORD our GOD, which laboureth in the seruice of God for the honour of Mat. 25. 21

God and his owne good, not for the
Ioh. 6. bread that perisheth, but for that which remaineth to life euerlasting. Hee that suffereth all the afflictions and contradictions which a Godly and Christian life bringeth with it. He that obeyeth the Gospell, the will and the word of Iesus Christ in all things, and to this Seruant it is said, *it is wel done thou good and faithful seruant &c. Enter into thy Masters ioy*, into euerlasting life, where is fulnesse of ioy and pleasures for euer. Now if it like you to walke abroade into the fields and pastures of the holy Scriptures, yee shall find examples both of good and euill seruants, whereby yee may learne what to follow, and what to auoide. For the holy Scriptures lay before vs (as a looking-glasse) both the vices and vertues of men, their vices to auoide them, their vertues to follow them, to teach vs both to decline from euill, and to doe good:
Psal. 34. 14 vpon which two points al Christian doctrine is grounded.

Iudas, the sonne of *Iscariot*, was a Seruant, but neither good, nor faithfull, for hee was a Traitor and a Theefe, hee
Ioh. 12. 6 carried the bagge, the purse and receiued

ued those things which were giuen: yea hee dealt falsely and kept that to himselfe which was giuen to Iesus his Master; for the releese of himselfe, and of those which followed him. This couetousnesse, this inordinate desire of hauing, this roote of all euill, increasing and growing in him more and more, at the length it brought him to that wicked and horrible designement, that hee was content for lucre sake, to sell and betray his Master, his good Master, euen the Lord of life, the King of glory: which when he had done, his owne conscience became vnto him, an accuser, a witnesse, a iudge, and a hangman: and forthwith he tooke an halter and hanged himselfe, his belly burst, and his bowels gushed out, and so he perished fearefully, to the great terrour and admiration, not onely of all that were then at Ierusalem, but of all the world beside, as many as haue or shall heare of it hereafter. Wherefore by his example let Seruants beware and take heed how they bee false, and deceiue their Masters, let them bee true and iust, and faithfull in all things, let them take heed of co-

Act. 1. 18

ueteousnesse which is such a pestiferous and cancrous thing, eating, and creeping still more and more into the hearts of men, that it consumeth and deuoureth in them all fayth to God, and loue to men, and bringeth them to most wicked resolutions and attempts. Couetousnesse (sayth an ancient father) neither feareth God nor regardeth man, neither spareth father, neither knoweth mother, with his brother he accordeth not, nor with his
1 Tim. 6. freind keepeth he truth. This made the Apostle *Paul* to say that the loue of money is the roote of all euill; and the wise man *Syrach* to conclude, that there is
Eccl. 10. nothing worse then a couetous man, nor a more wicked thing then the loue of money. For (sayth he) *such a man wil sell euen his owne soule*, not onely his friend
4 Reg 5. and his maister as *Iudas* did, but his own soule also. Such a seruant had *Elisha* the Prophet, and man of God, called *Gehezi*, who crossed his good maister in that which he hated, that is, in forging of lyes and in taking gifts and bribes, when his maister had healed the noble man of Syria freely, and as he freely receiued the

gift

gift, so freely had bestowed it for the honour of the God of Israel, this fellow esteeming a little money and rayment more then the glory of God, and his maisters credit, ranne after him, and by a lye obtained money and apparrell. But the Lord, to whose eyes al thinges are open and naked, discouered the fraud of this seruant vnto his maister, the Prophet who reproouing him for it, the fearefull plague of Leaprosie, which hee had that was cured, was layd vppon this fraudulent fellow, to cleaue to him, and to his seed for euer. Heb. 4.13.

Let Seruants take heed of lying, dissembling, and such cunning practises to get vnto themselues, without their maisters knowledge, and let them shew all good fidelity, and faithfulnesse, assuring themselues, that howsoeuer they may deceiue the eyes of men, for a time, yet they cannot deceiue the al seeing, and al-knowing God, whose eyes are ten thousand times brighter then the Sunne, who will lighten the hidden thinges of darkenesse, and make knowne the very counsells and thoughtes of the heart. Eccl. 3.19. 1. Cor. 4.5.

There bee many seruants in these daies such as this *Gehezi* was, greedie bribing companions: yea one can not come to a man of any place or fashion to seeke for fauour, iustice, and equity but *Gehezi* waiteth and gapeth for somwhat, or else hee shal hardly be welcome, & he may chance to stand without. And thus Couetousnes and Bribery beganne to creepe into the houses of great men, of such as be in sublimity, and authority, by meanes of the Seruants, but now the Maisters perceiuing this practise & gaine of the seruants, haue taken it into their owne handes, not that they would not haue their seruants court, and take, but that they would haue them doe it for them, and not for themselues, the maister his selfe will not bee seene to take any bribe, or any way to be corrupted, because these thinges be directly euill, but he wil haue one about him that shall take bribes, out of the bosomes of men, and put them into his maisters pocket.

By which meanes much wickednesse and many euills are committed, much wrong, oppression, and iniustice, as in the dayes of *Amos* the Prophet, which made him

him complaine againſt the Rulers & magiſtrates, and ſay: *yee haue turned iudgement into gaul, and the fruit of righteouſnes into wormewood*, meaning, that whereas men poore and oppreſſed looked for iudgement and iuſtice, helpe and deliuery and thereby for ioy and comfort, they on the contrary ſide find nothing but bitterneſſe of ſoule, ſorrow and heauineſſe of heart. Amos. 5. 7.

Ioab one of the ſonnes of *Zeruia*, was a ſeruant to King *Dauid*, and the cheife Captaine, and gouernour of his hoſt, and Garriſons, but he was not a good ſeruant and that for two cauſes, firſt for that he dealt not ſimply and plainely with his maiſter the King, but by craft and ſubtilty practiſed to reconcile *Abſolon* vnto his father, for he prouided a bold and audacious woman, *a ſubtill woman* (ſayth the text) ſuch an one as the world is full of now which can lye and diſſemble. And this woman after this *Ioab* had inſtructed and taught her her leſſon, commeth to the king, fayning, and counterfeiting a certaine heauineſſe, putteth a caſe to him; the King beeing a mercifull man, and one that euer pittyed the needy and 2. Sa 14. 2.

distressed, spake so much and so comfortably vnto her, that when he perceiued what her drift and meaning was, hee granted her request, and asked her whether the hand of *Ioab* were not in that businesse: where vppon she confessed the whole matter, how he the said *Ioab* suborned her to that end, that is, to worke that with the King by subtilty, and cunning, wherevnto hee would not haue beene brought with direct and plaine dealing.

The King because he had spoken the word was content that his incestuous, and rebellious sonne should be recalled from banishment, and come to the citty: but not admitted to his sight, and presence; which fact of *Ioabs* the king remembring although hee were content to be ouer-ruled for the present: yet when the time was come that he should dye, and enter into the way of all the earth, hee charged *Salomon* his sonne, that for this, and some other displeasures which hee had taken against this *Ioab*, that hee should not suffer his hoary head to goe to the graue in peace, albeit that

2 King. 2. 6

this

this *Ioab* was his old Seruant, his neere kinſman, euen his owne ſiſters ſonne. Shewing thereby that it is a great heynous offence, and almoſt not pardonable for a Seruant toward his Maſter, or a ſubiect toward his King to vſe any fraud and diſſimulation, and not to deale ſimply, and ſingly with them in al things. Seruants as they muſt ſerue their Maſters in truth and fidelity, ſo muſt they doe it in ſingleneſſe of heart, as vnto Chriſt, all duplicity and double dealing, as it is euill in all men, ſo is it ſpecially in euery inferiour toward his ſuperiour, whom the Lord hath commanded him to obey voluntarily, and conſcionably, as to his owne ſelfe. Ephes. 6.5.

Secondly this *Ioab* was not a good ſeruant, for that hee did not onely conſent vnto his Maſters ſinne, but was the worker and finiſher of the ſame. For whereas the King being poſſeſſed with the vnlawful loue of the wife of *Vrias*, and luſting after her, wrote vnto this his ſeruant *Ioab* to make away this innocent man, hee as ſoone as he receiued the letters, put it in execution, ſet him in the moſt dangerous place of the battaile, where hee 2. Sam. 11. 6.

was

was ſure to be ſlaine: which being effected, he ſent word to the King, ſaying, V-
2.Sa.13. rias *is dead*, ſuch were the ſeruants of *Abſolon*, euill ſeruants of an euill Maſter, as ready to worke wickedneſſe and to doe euill, as their Maſter was to command it. For when as *Abſolon* of a malicious and reuenging minde had bid them to ſmite, murther, and kill his brother *Ammon* at the table, when hee and the reſt of the Kings ſonnes were merry and full of wine: theſe ſwaggerers and hacſters made no bones at it, but did ſo in deed, boldly and bloudily they kill the ſonne of a King in the ſight and preſence of the reſt of the Kings ſonnes, and other of the nobility, then and there aſſembled: This world is full of ſuch vngodly ſeruants, *whoſe feete beeing* (as the Prophet ſaith) *ſwift to ſhead bloud, and their right hand a right hand of iniquity*, nothing can bee by their Maſters ſo abominably commanded, but it ſhalbe by them with ſpeed deſperately attempted, ſo muſt not ſeruants doe, they muſt not doe euill vnder a colour and ſhew of good, I meane of pleaſing and obeying their Maſters: they muſt pleaſe and obey, but in the Lord, in

all

all good, honeſt and lawfull things, ſo far as the Lord in his word doth will, command, or giue them leaue, *vſque ad Aras:* and no further.

All obedience muſt bee ſubordinate vnto the deuine obedience due vnto God. If thy Maſter bid thee doe euill, hurt thy neigbours cattell, or ſteale his goods; if hee commaund thee, or giue thee example to cogge and lie, to ſteale or vſe any fraud or deceipt in buying, or ſelling, to ſell that which is euill for good, to exact more then a thing is worth, to doe any thing which you would not bee content ſhould bee done to you: then ſay as Chriſt, the Maſter of vs all ſaid; when one told him that his mother and his brethren ſtood without to ſpeake with him: *Who* (ſaith he) *is my mother, and who are my brethren &c.* And as *Peter* and *Iohn* anſwered to the Senate of the Iewes, when they for-bad them to ſpeake any more in the name of Ieſus, whether it be right in ſight of God to obey you rather then God, iudge yee. Thus much of euill Seruants, that yee may learne what to auoide and to take heed of: now looke ye vpon ſome good

Mat. 12. 48

Act. 4. 19.

ſer-

seruants, that yee may see and know what to imitate and follow. *Iacob* in his youth was a good seruant to his Master and vncle *Laban*, whom he serued a long time, twenty yeeres together in much labour, patience, affliction and tribulation both of body and minde: yea with all his might (as he confesseth in the sixth verse of the same Chapter) in the day time consumed with heate, and in the night with frost, euen so much that hee could not sleepe. By which meanes God blessed *Laban* his Master, and increased his cattle for *Iacobs* sake. Yea this *Iacob* is a notable example and a patterne of a good, godly, and faithful seruant, and cheefly for hauing a speciall care ouer his Masters goods and cattle: which is a principal thing to be respected and required in a seruant; for my seruant is to me, *alter ego*, another my selfe, and is to haue a care of my goods in mine absence as I my selfe haue, and I must do that by my seruant which I can not doe by my selfe.

Gen. 31. 38. 39.

It is said heere by his owne mouth, that for the space of those twenty yeeres, neither his Masters Ewes nor Gotes

Gotes did caſt their young ones, nor went ouer barren: none of his cattle periſhed to him.

If any were ſtolen by day, or by night, torne and deuoured of wild beaſts, hee ſupplied and made it good of his owne, which although it were more then hee was bound to doe, yet it ſhewed in him a meruelous loue to his Maſter, and what a care and deſire he had of his Maſters profit and commodity, more then of his owne.

And this was more then his Maſter did deſerue at his hands, for he dealt but hardly with him in many things. For whereas *Iacob* ſerued him ſeuen yeers for *Rahel*, he beguiled him with *Lea*, bleare eyed *Lea*, the worſe for the better. Ten times changed hee his wages, euen ſo much that if the God, whom *Abraham* and *Iſaac* ſerued and feared, had not bin with him and bleſſed him, this good ſeruant *Iacob* had come away empty, & hauing little enough. Where it appeareth that all this good ſeruice which *Iacob* perfourmed to his Maſter *Laban*, hee perfourmed it for verie conſcience ſake, that is, becauſe hee knew

that

that it was the duty of a seruant so to do. Heere then seruants may learne how to serue there Masters faithfully, carefully, and conscionably, to refuse no paines, no labours, heate nor cold, by day nor by night: to bee carefull for their Masters profit, studious and desirous to see them goe forward and prosper in the world. And this they must doe howsoeuer their Masters deale with them, and although they deserue it not. And yet this I say, that if any man haue a good Seruant which doth well: if he deale not kindly and friendly with him, great is his sinne and shame. But howsoeuer the Master dealeth, let the Seruant doe well in all things, and then looke for the reward of recompence at the Lords hands. *Ioseph* the sonne of this *Iacob*, was a good Seruant vnto the Egiptian which bought him of the Ismachites. Who because his Master lqued him, and reposed a trust in him therefore he could by no meanes be brought to wrong him, but made a conscience to doe or commit any thing against him, especially to defile his marriage bed; for when his filthy and adulterous Mistresse did moue, solicite and

Gen. 39.

impor-

importune him thereunto, hee answered her: *How can I doe this great wickednesse and so sinne against God, it is a great wickednesse and sinne against God, and against my Master: God hath beene my good God, and the GOD of my Father* Abraham, Isaack *and* Iacob, *my Master (as thou knowest) hath committed his house and all that hee hath into mine hands, and hath reserued nothing to himselfe, but thee onely which art his wife, how then can I doe it? How can* I *doe that which is against the duety which I owe both to God, and to my Master, and also against this my resisting and reclaming conscience?* Gen. 39.9.

Many a bad seruant is hee meete with a Dame or a Mistresse as bad as his selfe, will not say, how should I doe this sinne and wickednesse, but with the reprobates. *Come let vs bee partakers of wantonnesse, let vs enioy the pleasures that are present, let vs leaue some token of pleasure behind vs in euery place.* From which wicked resolution and vnlawfull loue, there grow and spring many great and grieuous sinnes, many thefts, and adulteries and murthers. The Dame must needs steale from her husband, to maintaine Wisd. 2.9.

taine her man, to feed and nouriſh in them their vnlawfull luſts, their gluttony, drunkenneſſe, chambering and wantoneſſe: all which without cheere and charges cannot bee maintained, but will wax cold.

As for ſoule adulteries, filthy luſts, and longings one after another, and ſinne that ceaſeth not, their eyes are full of them and of nothing elſe. Moreouer by theſe euil meanes, many an honeſt and innocent man is murthered, I meane through the vnlawfull loue of the wife, as many lamentable examples, both of old and of late, yea as the priſons and galloſes can teſtifie: and all by the vices of wicked and euill diſpoſed ſeruants. *Abraham* had good ſeruants, one eſpe-
Gen. 24. cially, who in the Scriptures is commended for his fidelity in ſeeking a wife for his Maſters ſonne *Iſaac*. Yea all his ſeruants were good and obedient, and ſuch as are not now to bee found in all the world. For when as the Lord had commanded him to circumciſe himſelfe, his
Gen. 17. ſonne, and all the male ſeruants of his houſe, whether borne in his houſe, or bought with money, that euery one

ſhould

ſhould bee circumciſed, that is, haue the fore-skinne of his fleſh cut off round: *Abraham* like a good man full of faith and obedience went home preſently, and put it in execution out of hand without delay: Firſt hee circumciſed himſelfe being ninty yeeres of age and nine, then his young ſonne *Iſmaell*, but thirteene yeeres old: next and immediately all his ſeruants: who as the text ſaith, *Euery one without murmuring or reſiſtance obeyed the will of God and their Maſter.* Gen. 17. 26
The ſelfe ſame day was *Abraham* circumciſed and *Iſmaell* his ſonne, and all the men of his houſe. And this (if yee marke and conſider well of it) was a verie admirable and ſtrange thing, not onely that *Abraham* ſhould ſo ſoone circumciſe and cut himſelfe, and his ſonne, of whom hee had power, but chiefely that his ſeruants would bee brought ſo quickly to ſo great a matter as to haue their skinnes cut in that place, and after that manner: being a thing not onely exceeding painefull, but very ſtrange and neuer before heard of, ſince the world beganne, they had

no ſcriptures nor lawes ſo to command them, no examples ſo to ſhew them: and therefore their obedience was the more maruelous and commendable that they would ſo ſpeedily conforme and reſigne themſelues, and their wills to the will of God and their maiſter, in a matter of ſo great importance. I thinke if yee ſeeke all the world now ye ſhall find no ſuch Seruants: nay ye ſhall ſcant find any ſubiects that wil do ſo much at the commandement of their Prince, much leſſe ſhal ye find Chriſtians which wil be ſo obedient to the will and word of the Lord their God. But what was the cauſe that theſe Seruants of *Abraham* were ſo tractable and willing to be ruled? *Abraham* himſelfe was a good maiſter, who had inſtructed them, and trayned them vp to this knowledge of their duty toward God and man: as himſelfe doth teſtifie for him: I know that *Abraham* will command his ſonnes and his houſhould after him that they keepe the way of the Lord, to doe righteouſneſſe and iudgement &c: nothing maketh good ſeruants ſo much as the goodneſſe of the Maſters;

Ge. 18. 19.

the

the better and the wiser maisters bee in gouerning, the better wil the seruants be in obeying, and seruing, as a wise man sayth: *melius imperanti melius paretur*. In like manner the Seruants of the Centurion were so ready and willing, that if their maister had sayd but goe, or come, or do this, forthwith they hearkned and obeyed. How came this to passe? hee was a good man and a good maister, and esteemed his seruants deare and precious vnto him. Seneca

When Iesus (saith Saint *Luke*) *entred into* Luke 72.
to Capernaum, there was a certaine Centurions Seruant sick which was deare vnto him.

One cause that there be now so many bad seruants is, that there be so many bad maisters, which esteeme not, neither make any accompt of their Seruants, but only to serue their owne turnes, as men do of their cattell, and not for the good of the seruant, but onely for their owne gaine and lucre, nay there bee many men which respect not their seruants so much as they doe their dogges.

I haue knowne ſome men who when they haue beene all the day abroade ſwaggering and ſwearing, hunting and whoring, when they haue come home at night would aske carefullie what their dogges had, and how they had beene ſerued, and what was prouided for them: which men I thinke verely in all their liues neuer once inquired of their ſeruants how they were vſed, or what was prouided for their ſuppers, although they had laboured neuer ſo hard all the day.

And hence it is that ſeruants, for the moſt part, are ſo bad and careleſſe, and ſuch as doe not their worke for loue and for conſcience ſake as they ought to doe, but onely for feare and faſhion-ſake, with ſeruice to the eye as men-pleaſers, and to ſpeake the truth, ſeruants many times and in many places are ſo badly vſed that ſome of them forſake all ſeruice, giue themſelues to idleneſſe, become vagabonds, rogues and theeues. Wherefore let Maſters in the feare of God learne to know and performe their parts and duties in this behalfe, and

2. Tim. 3. 16

to this end let them ſearch the Scriptures which are able not onely to inſtruct them, but to make them perfect. The ſame Scriptnres which call vpon ſeruants to doe their duties, toward their Maſters; the ſame crie alſo to the Maſters to doe the like vnto their ſeruants. After that the bleſſed Apoſtle *Paul* had charged the ſeruants among the *Colloſſians* to bee obedient to their Maſters in all things, ſeruing them in ſingleneſſe of heart, fearing GOD, knowing that of the Lord they ſhall receiue the reward of inheritance &c. By and by he turneth his ſpeech to the Maſters ſaying: *And ye Maſters doe vnto your ſeruants that which is inſt and equall, knowing that yee alſo haue a Maſter in heauen.* Col. 3. 22 Col. 4. 1

Where it is apparant that as ſeruants owe much duety to their Maſters: ſo there Maſters owe a duty to them alſo, and that is to vſe them well, and to doe nothing vnto them but that which is iuſt and meet, and beſeeming men which profeſſe piety and Chriſtianity: and this is the reaſon which the Apoſtle giueth: *Becauſe they alſo haue a Maſter in heauen,*

beecause there is one common Master of vs all, who if Masters doe abuse their seruants and the power which they haue ouer them, hee will requite, repay, and reuenge it: as it is said there by the Apostle: *Hee that doth wrong, shall receiue for the wrong which hee hath done,* and there is no respect of persons with GOD; the Lord will reward abundantly all that doe wrong and euill, whether they bee Masters or Seruants. Wherefore yee that bee Masters heare this: it is your parts and duties if your seruants doe well, to vse and intreate them as brethren and coheires with you of the same grace, and of the same glorie: as the Lordes free-men and Christs Seruants: as the friends of Christ, as Christs little ones, and as partakers of the benefit.

Col.3.25

1.Cor 7.22
Ioh.15. 14

That hard and cruell seruitude, bondage, and slauery which was vsed among the Gentiles, which knew not God, is taken away by the law of grace, by that grace, mercy, loue and commiseration which Iesus Christ our Sauiour bought vs, brought vs, and taught

vs

vs one toward another. Yea God as hee hath created vs all alike, redeemed vs all alike, and called vs all alike, so hee esteemeth vs all alike. With him there is neither Iewe, nor Gentile, poore nor rich, young nor old, Master nor Seruant: but in euery Nation, in euery state, calling, or degree of men: whosoeuer feareth him, and doth righteousnesse is accepted of him; and whosoeuer doth otherwise shall receiue for the euill which hee hath done, GOD is no acceptour of persons, Act. 10 34

Harken also what good counsell the wise man giueth you. *If thou haue a faithfull seruant, let him bee vnto thee as thine owne soule, intreate and vse him as thy brother, for thou hast neede of him, as of thy selfe*; and in another place hee saith: *Whereas thy Seruant worketh truely, intreate him not euilly &c.* Let thy soule loue a good seruant, and defraude him not of his liberty, neither leaue him a poore man. Col. 3. 25 Eccl. 3 29 Eccl. 7. 20

In *Deut.* also it is written: thou shalt not

opresse the hired seruant that is poore and needy, neither of thy brethren nor of the stranger that is in thy land, within
Deut. 24.14 thy gates: thou shalt giue him his hire for his day: neither shal the sunne go downe vpon it, for hee is poore, and therewith sustaineth his life, least hee crye against thee vnto the Lord, and so thy sinne remaine: mark first what is sayd: thou shalt not oppresse a poore hired seruant, what is it to oppresse him, to denye and detaine from him his hire, his wages, for which
Eccl 34.14 thou hiredst him, thou must not detaine and keep back this from him, no not one night, the sunne shall not goe downe so much as once vpon it, because his wages is that wherewith he nourisheth and maintaineth his life. The wages of the needy is the life of the poore seruant; and therefore he that defraudeth him thereof taketh away his life, and so killeth him: take heed of this, for it followeth if hee crye against thee, vnto the Lord, the Lord will heare him: and then thy sinne shall remaine written and registred in Gods infallible knowledge: and in the booke of thine owne conscience as a thou-

thousand witnesses against thee. So Saint *Iames* speaketh to certaine euil hard-harted, and cruell rich men and maisters behold the hire of the Labourers which haue reaped your fieldes (which is by you kept back by fraud) cryeth, and their cryes are entred into the eares of the Lord of hosts. Where yee may see and learne that it is a grieuous, and a crying sinne, to wrong and hurt a poore hired seruant, and a poore labouring man, and specially to detaine and keepe backe from them their hire and wages. Ia. 4.5

And yet this notwithstanding (good Lord) it is an vsuall and common thing in euery place so to doe: many men haue no remorse nor make any conscience at it; but when this wages is due, and there is great reason that the poore man had it, hee is constrained to goe to a Iustice, and fetch a warrant, or else hee is sure to haue none there, and when the maister hath promised and giuen his word before the Iustice to pay it, yet by your leaue for all that hee shall stay his maisters leasure,

and

and come twise for it before he haue it, and perhappes in the end not haue it at all. Some time (it may bee) because they will not of malice; Some time because they cannot through want, and haue it not.

These bee horrible crying sinnes, and the cries of them which bee thus wronged (as *Iames* saith) *entred into the eares of the* LORD *of Hosts*, that is, of the GOD of *Israel*, and the same Lord will auenge them quickly, if they crie vnto him day and night, and sure I am that the patient abiding of the poore shall not bee forgotten for euer. *Wherefore (beloued in the* LORD*) let euerie man remember his vocation whereunto hee is called.* Art thou called to bee a Seruant? care not for it; Thinke thy state and condition neuer the worse, thy saluation is neuer the further from thee: onely indeuour that thou maist bee found faithfull, and haue the wages of the good Seruant. Labour, suffer, serue. Labour faithfully, suffer patiently, obey diligentlie and humbly. Grudge not at thy labour, for thereunto thou art called.

Luk. 18. 8.

Psal. 140. 12.

1. Cor. 7. 21

called. Labour is common to all men: yea Iesus Christ him selfe made choice of a painfull and laborious life. Grudge not at thy seruitude, for it is Gods ordinance, and the effect of sinne, as all the euills and miseries of this life are: for if there had beene no sinne, there had beene no misery, no seruitude, no bondage. The Lord for a punishment of the womans sinne said vnto her. *Thou shalt bee vnder the power of the man, and hee shall rule ouer thee.* Gen. 3.16.

Neither doe thou murmur that men beeing all of one, and the same Nature are so vnequally placed, one to rule, and another to obey: for this also is of GOD, euen his good ordinance, which thou maist not resist, nor contemne. And to this end, I meane, that thou beeing a seruant maist performe these duties: pray vnto the Lord to make thee meeke and lowly, that thou maist bee in thine owne eies a little one, little not in sence and vnderstanding, but concerning all maliciousnesse: otherwise thou wilt neuer humble and bow thy selfe to these good duties.

For

For (as a wise man saith) and wee see it by experience, onely those things, *que exilia sunt, flexibilia sunt*, which are small and little are flexible and apt to bow, as in a twigge or rodde; looke how much more it is little, so much the better will it bend and bow, euen so a seruant looke how much more hee is meeke and lowly, that is, little in his owne eyes, so much the better hee plaieth the seruant, and bendeth his heart and affections to those things which are required of him. When a seruant is proude, high-minded, and wel conceited
Pro.26.12. of him selfe, there is no hope of him: there is more hope of a foole. There can bee no true seruice and obedience without humility and lowlinesse of minde.

Therefore harken what your Lord
Mat 11. and Master saith to you, and to vs all, *Come learne of mee because I am meeke and lowly of heart, and yee shall finde rest for your soules. And now if yee know*
Ioh.13.17 *these things blessed are yee if you doe them.* And that yee may the better doe and per-

perfourme them : The grace of our Lord Ieſus Chriſt , and his good ſpirit bee with you, labour with you, and remaine with you all for euer-more.

Amen.

FINIS.